

S.A. 1282
1332
MARY MAGDALENE.

A

SERMON,

PREACHED IN THE

CHAPEL OF THE MAGDALEN HOSPITAL,
BLACKFRIARS ROAD,

ON

SUNDAY EVENING, MARCH 23, 1794.

BY THE REV. WILLIAM WILLIAMS, B. A.

OF

WORCESTER COLLEGE, OXFORD,

CURATE OF HIGH WYCOMBE, BUCKS.

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1794.

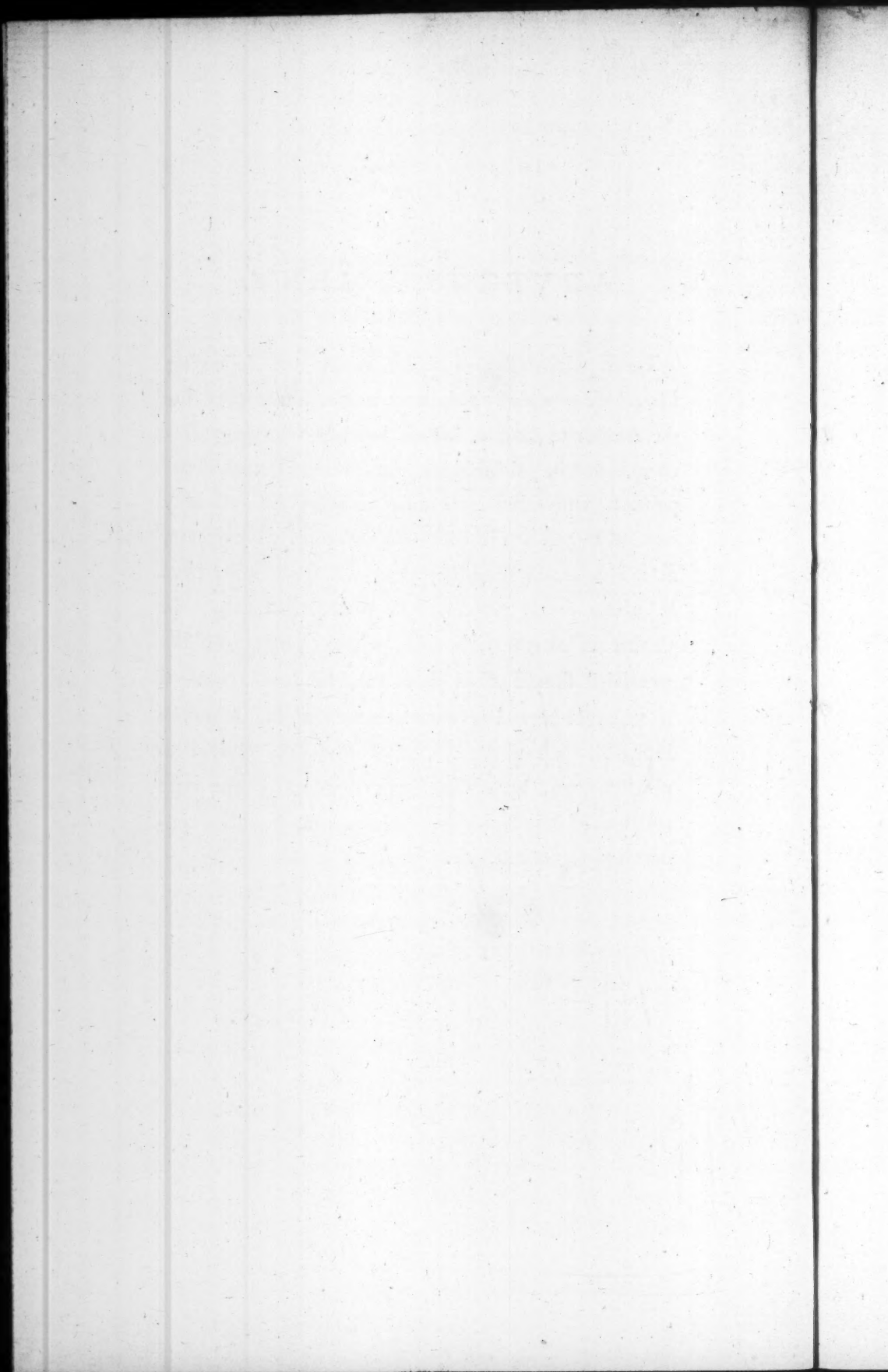
134



ADVERTISEMENT.

THE circumstances under which the following Discourse was delivered, may render it necessary for the Author to declare, which he does with great sincerity, that in publishing it, he has no idea of competition with those Gentlemen, who have so ably exerted themselves on the same occasion. It appears, at the desire of several friends, whose partiality have led them to request from the press, what they were unable to attend from the pulpit. And if on the perusal it should afford them the least satisfaction—if it tends in any degree to recommend the *Magdalen* Hospital—and above all, if it leads the Reader to glorify God, by embracing and adorning the pure religion of His SON—the Author's utmost wishes concerning it, are attained.

HIGH WYCOMBE,
APRIL, 1794.



MARY MAGDALENE.

A

SERMON, &c.

LUKE vii. 44.

AND HE TURNED TO THE WOMAN, AND
SAID UNTO SIMON, SEEST THOU THIS
WOMAN?—

***T**HIS is a faithful saying, and worthy of
all acceptation, that Christ Jesus came
into the world to save sinners *: for this, he
left the realms above, and, instead of ineffable*

* 1 Tim. i. 15.

B

glory,

glory, and the unceasing praise of cherubim, seraphim, and all the hosts of heaven,—was *born* in great humility, and *lived* a man of sorrows and *acquainted with grief**; despised, persecuted, rejected! But this did not abate his love, nor extinguish his zeal; on the contrary, he *went about doing good*†, to the souls as well as to the bodies of men—even of his enemies. Is he led to visit, and sit at meat with low publicans, and reputed sinners? Is he constrained to hear envying Jews, doubting Samaritans, murmuring Pharisees?—While he receives a little temporal nourishment, he is willing to feed them with *the bread of eternal life*; and while they administer *a cup of cold water* to his necessities, refreshes them with those streams, which *make glad the city of God*‡.

Many instances of this nature occur in the sacred volume of inspiration; and, among others, we may particularly remark that, which this chapter records, and which

* Isaiah liii. 3. † Acts x. 38. ‡ Psalm xlv. 4.

I have chosen as the subject of our present meditation.

In the 36th verse, we find a *Pharisee desiring Christ that he would eat with him*; not from any belief in his mission, reverence to his instructions, or respect to his person; for he would not own him to be a Prophet, nor would he treat him as a friend. Nevertheless, the Redeemer humbled himself, and *went into his house and sat down to meat*, that he might evince to the world, that he took the same pains, and used the same means with the *Pharisees*, as with the *Publicans*, in furthering their spiritual welfare. *And behold a woman in the city which was*, or as the words may be rendered—*which HAD BEEN a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment*: Who this person was, has occasioned much enquiry; well may we believe it to have been MARY MAGDALENE, who *loved much*, because *much* was forgiven;—whose *contrition*, and whose *love*, shall be handed down to the end of time, in a record, that shall

never be effaced; and (since sin will ever have its trophies) commemorated too, by many monuments of redeeming grace, that have fled to this *house of mercy*, called after her name, and to the God of mercy, after her example.

This gift of ointment, the best her love could dictate, and the utmost probably her circumstances could afford, she did not present with ostentation before his face, but we read that *she stood at his feet weeping*. “No more worthy to be of thy family, let me,” she seems to say, “be as one of thy meanest servants;—unworthy of *the kisses of his mouth* *, let me fall low at those feet, which were foretold to be *beautiful on the mountains* † to the soul, when guilt lays its burden, and conscience sharpens its sting!”—My brethren, it is only at the *feet* of JESUS, we can receive that wisdom, which inevitably improves the mind; and that consolation, which infallibly reaches to the heart.

* Cant. i. 2.

† Isaiah lii. 7.

Now, when the Pharisee which had bidden him saw it, he spake within himself saying, This man, if he was a Prophet, would have known who, and what manner of woman, this is that toucheth him, for she is a sinner.

It is a great truth, that *God's thoughts are not as man's thoughts*, and that, neither are *his ways as our ways* *. While man judges by outward appearance, and frequently condemns from prejudice, our Lord judges *righteous judgment*, and tries the inmost recesses of the soul. Had such a tribute of gratitude been shewed to Simon, probably he would have exclaimed *stand by, I am holier than thou* †, while at the corner of the streets he would have sounded the trumpet of self applause. Not so the Redeemer; he causes not *his voice to be heard in the streets* ‡, while his mercy expands itself to every speech and language, from the rising of the sun, to the going down of the same.

* Isaiah lv. 8.

† Luke xviii. 9—14.

‡ Isaiah xlii. 2. Matt. xii. 19.

But, though the Pharisee might rejoice in his penetration; Jesus knew *his* heart, as well as *Mary Magdalene's*, and therefore awakened his curiosity by addressing him with—*Simon, I have somewhat to say unto thee.*

Simon being incited to attention, *said unto him, Master, say on.* And, as we find a *Pharisee* lending a willing ear to admonition, may we never see a *Christian*, like the deaf adder, when the Redeemer speaks to us by his word, and ministry. Jesus said unto him, *There was a certain creditor, who had two debtors; the one owed him five hundred pence, and the other, fifty. And, when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?*

The Pharisee, viewing the question in so clear a light, and considering the effects, which benefits conferred ought to produce in the grateful heart, answered—*I suppose, that he to whom he forgave most.* And Jesus said unto him, *thou hast rightly judged.*

Thus

Thus *out of his own mouth* * was this harsh judge condemned. Surely conscience must have waked the bitter memory, and reminded him of the number of *his own* sins, and the heinousness of *his* ingratitude ! But, lest after all the charges of conscience, and the sensations of guilt ; lest *rebellion*, which like *the sin of witchcraft*, would heave mountains of transgressions, and little hills of secret offences against the throne of heaven ;—lest hereafter he should have the effrontery to deny, the meanness to evade, or the stupidity to forget his condemnation ; our blessed Lord in the words of the text, sends the arrow of conviction home, and strikes this Pharisee dumb, while he puts a new song on the lips of every penitent sinner.—For he turned to the woman, and said unto Simon—SEEST THOU THIS WOMAN ! q. d. “ *Seest thou this poor self-con-*
“ *demned penitent*, whom thou so much
“ *despise*st ? *I entered into thine house*, upon
“ *thy invitation*, and yet, so wanting wert
“ *thou* in common kindness to me, *thou*

* Luke xix. 22.

“ gavest me no water for my feet, as if that
 “ usual cheap refreshment was too good for
 “ me ; but she has washed my feet with her
 “ tears, and wiped them with the hairs of
 “ her head. Thou gavest me no kiss, when
 “ I first came under thy roof, though in-
 “ vited to eat with thee, but this woman
 “ hath not ceased, since the time I came
 “ in, with the greatest humility and affec-
 “ tion to kiss my very feet. Mine head with
 “ common oil, thou didst not anoint, though
 “ few entertainments fail of being attended
 “ with that circumstance * ; but this wo-
 “ man hath anointed my feet with precious
 “ ointment as an expression of her reve-
 “ rence and love. Wherefore I say unto
 “ thee, and openly declare it, both for her
 “ vindication and thy admonition, her sins,
 “ which are many, are forgiven, for she
 “ hath loved much.”

The parable thus opened, suggests to our consideration several useful reflexions,

* Comp. Deut. xxviii. 40. Micah vi. 15. Psalm
 xxiii. 5. civ. 15. cxli. 5.

some

some of which it shall be our business briefly to notice ; after which, you will, I trust, allow me to make an application, with more immediate reference to the place in which I stand, and the audience I am addressing.

And hence, we may safely infer, that *sin is a debt* : our blessed Lord himself makes the comparison, let not then ignorance ridicule, scepticism dispute, or impiety blaspheme this doctrine. And if sin is a debt, it follows, that *we are all debtors* ; for *all of us have sinned and come short of the glory of God* *. And not only are we debtors, but—we have *nothing to pay* ! Silver and gold will not discharge it ;—*the blood of bulls and of goats* †, will not put it away ;—*ten thousand rivers of oil*, will not wash it out ; nor can *the fruit of our body*, atone for the sin of our soul ‡. All the riches of the universe are insufficient, and all the exertions of mortality are vain. So that in the words, and in the spirit of the psalmist

* Rom. v. 12. † Heb. x. 4. ‡ Micah vi. 6.

—*We must let that alone for ever* *. Unless therefore Christ Jesus pays our ransom, and redeems us from the penalty of disobedience, we must be delivered to the inexorable law which knows no mercy, but demands and insists that we *pay the uttermost farthing*; its rule is—*he that offendeth in one point is guilty of all* †, and—the soul that *sinneth shall die*, for *the wages of sin is death* ‡. Thus when we seek reconciliation from the law, it cries—*Pay me that thou owest* §. Our guilty minds acknowledge the debt, but feel their poverty—*Enter not into judgement with thy servant, O Lord* ||! is, or ought to be, the language of every returning Prodigal, of every penitent Magdalen.

This point deserves the attention of every person I am now addressing. Whether we rank ourselves with *Simon*, or with *this woman*—Whether we owe *five hundred*, or *fifty pence*, in point of justification before

* Psalm xlix. 8. † James ii. 10. Comp. Deut. xxvii. 26. Gal. iii. 10. ‡ Rom. vi. 23.
§ Luke xviii. 28. || Psalm cxliii. 2.

God,

God, we are on the same inglorious level. For ever blessed then, be that infinite knowledge and just compassion, which in so wonderful a manner contrived the forgiveness of our vast debt, and the satisfaction of divine *justice*!—Blessed be the wisdom that devised, the power that performed, and the pity that applied this stupendous work. Let angels strike their golden harps, and all on earth shout—Hallelujah! Which leads us to contemplate the astonishing *love* of Christ, in freely forgiving this great debt, and thereby redeeming us from all our enemies.

Greater love than this hath no man, that he lay down his life for his friends *; but Christ died for his *enemies*. He suffered, *the just for the unjust*. Follow him after the last anointing by *Mary*, a little before his death, and view the treatment, which mortals offer to the Son of God. Instead of receiving him as a benefactor, they treat him as an enemy; instead of being worshipped and adored, he is buffeted and spit

* John xv. 13.

upon ;

upon; instead of being revered as a judge, he is bound as a criminal. Let me here apply our text to a higher object, and say—SEEST THOU THIS JESUS? See him suspended on the accursed tree, a spectacle of misery, and the scorn of men! “Is this the head, that was decked by his eternal Father with a crown of pure gold, now bleeding with a wreath of thorns? Is this the eye, that saw the heavens opened, and the Holy Ghost descending, which now begins to be clouded with death? Are these the ears, that heard the voice of the Father owning him, out of heaven, which now glow with reproaches? Are these the lips, full of grace and truth, which revived the spirit of a *Magdalene* with the heavenly sounds of pardon, which are now swollen with blows, and discoloured with blood? Is this the face, that should be fairer than the sons of men, which the angels desire to see, and can never be satisfied with seeing, which is thus defiled with spitting? Are these the hands, that stretched out the heavens as a curtain, which were ever extended to bless and to save, which are now bleed-

bleeding with the rugged nails? Are these the feet, which lately walked upon the liquid pavement of the sea, which are now so painfully fixed to the cross?"—Those feet, at which while *Mary* was anointing them, angels were worshipping, and devils trembling!

And was not this enough for him, to leave for ever a rebellious race? Why was not the darkening of the sun, a prelude to the dissolution of nature? The rending of the earth, to the wreck of the universe? Why did not the destroying angel *whet his sword* *, and *Tophet ordained of old* †, open her mouth, that the existence of their bodies here might cease, and the endless torment of their souls begin?—Because, *God is love* ‡! And why are many of us, who have again *crucified the Lord of life and glory* §, by our sins, suffered from time to time to tread his courts, and hear the Gospel invitation to every weary and burthened

* Deut. xxxii. 40, 41.

† Isaiah xxx. 33.

‡ 1 John iv. 8.

§ 1 Cor. ii. 8.

sinner.

finer. We who are but *cumberers of the ground*, and unworthy of the least of all God's mercies? Because, *God is love!* Gracious Lord! draw us by these blessed cords! Touch our flinty hearts! strike from each barren rock, the gushing streams of sorrow, and encourage in our smoking flax the flame of heavenly love.

And now my respected audience, seeing the *penitence* of the woman in our text, and seeing the *love of Christ* in freely forgiving her sins, how obvious is the *application*?—*Mary Magdalene*, it is true, no longer sits at the Saviour's feet, wiping them *literally* with the hairs of her head: for these things are passed away! Her spirit of heaviness is changed into a garment of praise,—her sighs are turned into Hallelujahs, and *God himself has wiped all tears from her eyes* *—for ever! The Redeemer sits no longer visibly at meat with his creatures; for he *is gone up on high*, having burst the bands of death, and opened the chambers of the grave:

* Rev. vii. 17.

seated on his throne, *thousand thousands worship him, and ten thousand times ten thousand stand before him.* Nevertheless, penitent Magdalenes still are weeping, and Jesus is still ready to hear; grace and pardon are yet on his lips, and everlasting love is within his heart. Still he pleads with them—*Turn, sinner, turn from thy evil ways—Thou hast played the harlot with many earthly lovers, yet return again unto me * :—Come now, and let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool †.*

And if many weeping Marys are to be found, and if this loving-kindness still exists—whose heart unmoved can enter the building, where such characters are assembled, and where such mercy is proclaimed?

In *me*, it might seem presumptuous to offer much in behalf of an institution, which has for many years been recommended by the eloquent, and patronized

* Jer. iii. 1.

† Isaiah i. 18.

by the humane; especially as I cannot doubt but those reverend brethren, who preceded me in this pulpit, as well as your own hearts, **must** have anticipated and improved those arguments, I might adduce: nevertheless, the subject in my text seems so congenial to the nature of this charity, that, if I trespass a few minutes on your patience, it will I hope plead my apology.

If in the times of *David*, it was a question *wherewithal shall a young man cleanse his way?* surely the enquiry — How shall a young *female* escape destruction? may well be made, in these days of luxury and dissipation; when every varnish and false gloss is thrown over the hideous form of vice: when the press teems with *novel* works of licentiousness, and seduction is by some studied as a system of polite accomplishment, when by all, it should be abhorred as a crime of the blackest dye. She too, in an especial manner, who having lost the guardians of her youth, is thrown on a wide and inhospitable world, without a friend to whom she can flee for defence or advice.

advice. Innocent in herself, she suspects not fraud in others ;—as the *weaker sex*, to *man* she looks for protection and support ; support and protection offered, with perhaps the most solemn vows :—by man, ungenerous man ! she is ruined, and undone.

Such might have been the case of *Mary Magdalene*, though her iniquities afterwards multiplied to the most alarming increase of even *diabolical* possession. But, great as the iniquity of *this woman* certainly then was, (and far be it from us to speak lightly of sin) time was, when like many of those, whom these friendly walls have enclosed, she was clad in the robes of innocence, and was crowned with beauty, and with youth. We may imagine her flourishing as the spring—gladdening an honoured father's heart, and repaying, in some degree, a tender mother's care. For *her*, they were content to measure back a few more steps on the rugged road of life, with a view of introducing the young stranger to its comforts ; and, if circum-

C

stances

stances afforded, to its elegancies and distinctions:—And where is the parent, who will not from such blossoms anticipate the fruit, and calculate, what may be expected, from what is already seen? But O how it wounds the very soul, to have such a child, and at such a time, torn from its embraces by an unprincipled seducer: drawn from the company of virtuous friends, mingling with the thoughtless throng, and walking in the road that leads to everlasting ruin! Ye sensual *Beshazzars*! who carouse away whole nights at pleasure's shrine. Ye unprincipled *Pandars*! who plot whole days for virtue's fall. Hold, for a moment! Cease your present plans. Strike first at yon aged parents breast—strike to the heart,—nor let those grey hairs sorrow o'er a daughter's early tomb!—Sweep at one fell blow, a brother, or a sister, from the comforts of fraternal love:—then, triumph over simplicity beguiled, and innocence ensnared; then assert your honour, over female confidence misplaced, and boast your valour over female weakness, overcome.

This effected—be not content with the captive taken, but follow me, and recount your spoils.—*Seest thou this woman?* Not now the object of thy adoration, and thy vows; but, of hatred, and of scorn. The rose fades on her cheek, and joy no longer flashes in her eye. Ah, direful change! a pallid hue, a deadly heaviness succeeds.—Still plunging lower, and lower in infamy, we may behold her with forced smiles disguising an aching heart; and with affected tenderness accosting the unwary passenger in his way: till disease enfeebling her frame, and chasing away the very refuse of the votaries of lust; instead of *faring delicately*, she begs a little morsel of bread; and, for soft cloathing, solicits a few rags to cover the once fair and beauteous remains of a lover's admiration, and a parent's pride! at length, nature worn with sickness and fatigue, and her mind distracted with reflection; in some lone alley, or cold prison's gloom,—her spirits faint—her heart is broke—and her dying groans are heard—no more!—

O haste, haste then, ye generous and humane—snatch from utter ruin, raise from the dust, deliver from the grave, a fellow-creature. Support an institution, which by the blessing of heaven, causes the bones, that were spiritually broken, to rejoice, and *the widows* or relations heart to leap and *sing for joy*.—Cry aloud ye ministers of the gospel, and warn the rising generation of the dangers of their way; that if once weary of a parent's or a guardian's care, if impatient under controul and regardless of advice, *there is but one step between them and death!* and to those, who have unhappily wandered *into a far country*—let us point to these hospitable doors, which, like the heaven to which they lead, are open for the reception of penitent Magdalens, who are desirous of setting at the Saviour's feet, and are enquiring the way of salvation.—Which leads us from the dark side of the cloud, to the bright glories thereof.

Seest thou this woman, at the feet of Jesus?
What an alteration! Nor is the change less on those, whom this charity has been instrumental

strumental in relieving: in them, we may also behold this glorious difference. View those eyes, which as basilisks were used to allure, and then destroy our youth; now suffused in tears, and lifted up to heaven: hear that voice, once hoarse with oaths, and polluted with obscenity, now joining with the congregation, and sweetly tuned to the melody of the songs of Zion.—O my *sisters*—“let me intreat you to value
 “and improve your present privileges. Beware, having escaped the pollutions of
 “this world, of being again entangled in
 “its snares: with *Mary Magdalene* look
 “ever unto *Jesus*, and with her attend
 “him on the cross”—there by the eye of faith, *Behold the Lamb of God*, which taketh away the sin of the world:—thus living, when death comes to close this transitory scene, when the cold sweat arises on your brow, and weeping friends surround your dying bed;—you may console them in their grief, and your last accents whisper praise.
 —“Farewel my beloved friends,” may you say—“behold a wandering prodigal restored, a fugitive Magdalen reclaimed—
 “for-

forgive the pangs my undutifulness and
 “ unkindness may have occasioned to my
 “ relations after the flesh, since *Jesus* has
 “ blotted out my sins! Soon shall I be
 “ *where the wicked cease from troubling, and*
 “ *where the weary are at rest—I am going,*
 “ but it is *to my Father, and to your Fa-*
 “ *ther; to my God, and to your God!*”

Thither, my brethren, let us turn our views. Have we an interest in Him?—Has the Redeemer proclaimed pardon to our souls, and bid us *go in peace*?—Then, having been forgiven much, O let us also love much! If blessed in our circumstances, let us adore the Giver, and spread the blessing:—Happy in our families, let us devote them and ourselves to the Lord:—Soon our opportunities of doing good will be for ever over—Soon life’s pulse shall cease to play, our bodies also lie down in the grave, and our souls appear before the judgment bar!—*Be ye then stedfast, and unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain.* Now to God the Father, &c.

7 JUL 66

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NOTES, &c.

Page 3. line 17. *Which HAD BEEN a Sinner.*] *Hic* *enim, quæ fuerat*, for she had *ceased* to be so (says *Beza*) as appears from her very sincere and lively repentance. *Desierat enim esse, ut ex ardentissima resipiscentia liquet.* *Beza in loc. Vulg. Quæ erat.*

Ibid. line 19. *Brought an alabaster box of ointment, &c.—Well may we suppose it to have been Mary Magdalene.*] It would far exceed the limits of a note, to canvass the arguments which have been used on this subject; nor is it material.—Concerning the number of times *when*, and places *where* this ceremony of *anointing* was performed; we may observe, that taking the Evangelists in the order in which they stand, without any regard to dates, we read 1st, in *St. Matthew*, (chap. xxvi.) of Christ being anointed at *Bethany*, in the house of *Simon the Leper*, and there is no doubt, but this is the same with what *St. Mark* records in his xivth chapter.—2dly, and from which this discourse is taken, we find our Lord having his feet anointed by a woman, while in the house of *Simon the Pharisee*. And 3dly, *St. John* informs (chap. xii.) of the Redeemer's being anointed by *Mary* the sister of *Lazarus*.—There being different circumstances related in these accounts, many suppose them to be irreconcilable if understood of the same transaction; and therefore conclude, that our Saviour experienced this grateful return of affection, *three* times in the course of his ministry.

(2.) Others,

NOTES, &c.

(2.) Others, and among them the learned *Grotius*, suppose what *St. Luke* relates to be the same with what is recorded by *Matthew* and *Mark*. According to this scheme (should the last mentioned Evangelists be giving an account of the same circumstance with *St. John*, which is hereafter to be noticed) Christ was anointed but *once* while he tabernacled here below. But this seems abundantly refuted by *Whitby*, *Hammond*, &c. and as *Doddridge* observes, the difference is so great and plain, it is astonishing so great a Critic should confound them. A,

3d Scheme is, to admit *St. Luke's* to be a separate story from any others, but, that the three other Evangelists are relating one and the same circumstance, imagining it to be more probable, that *Matthew* and *Mark* should have introduced the account a little out of its place—that *Lazarus*, if he made the entertainment, (which is not expressly said by *John*) should have made use of *Simon's* house, as more convenient, —than that the same event should have occurred in so short a time, with so remarkable a coincidence in many particulars.—The reader may adopt which ever plan he thinks less liable to objections; and concerning which he may see more in *Doddridge*, *Fam. Expos.* sect. 60. n. and sect. 145. *Whitby*, on *Luke* vii. 37. *John* xii. 3. and the Authors there quoted. Also, *Lightfoot's* *Harm. N. Test.* sect. 71. 80. *Whiston's* *View of Harmony*, p. 128, 129, &c. &c.

Page 6. line 15. *The one five hundred pence, and the other fifty.*] In the original *δραχμῶν*, which is well known

NOTES, &c.

known to have been a *Roman coin*, in value about sevenpence halfpenny of our money, so that 500 denarii were nearly equal to *fifteen* of our *guineas*, and *fifty* to *one guinea and a half*. There is no reason to believe, that there was any *mystery* intended in Christ's fixing on *these sums* rather than any others, that had as great a difference between them. *Doddridge*.

Page 8. line 1. *Thou gavest me no water, &c. thou gavest me no kifs, &c.*] For further information on these particulars enumerated by our Lord, consult *Calmet's account of the Jewish feasts*, and *Harmer's Observations*, vol. ii. p. 56. edit. 1776.

Ibid. line 19. *For she hath loved much.*] In other words—"Her great love is an evidence that her great sins are forgiven." Thus *Beza* οτι ηγαπησε πολυ nam *dilexit multum*, Vulg. & Eras. *Quoniam dilexit*, &c. *Beza's* note is as follows—"I chose rather to interpret in this manner, that it may be more easily understood, that these words shew not the cause of remission of sins, but that the antecedent is gathered from the consequent. For *God first loved us* when we were yet sinners. Therefore they who abuse this passage to the overturning free justification by faith alone, not only shew the greatest assurance, but weakness. For Christ denies that this woman was a sinner, as the Pharisee had rashly judged her. He testifies that the sins of her former life were forgiven: and proves them to be so, from that which follows remission, namely *love*, of which she had then given a public testimony. Love therefore is not the *efficient* or procuring cause of justification,

D

NOTES, &c.

tification, but the consequent effect. *Beza* in *loc.*
Dodd on the Miracles, Ser. 12. *Whitby*, *Pearce*,
Doddridge, *Hammond*, *Henry*.

Page 11. line 18. *Follow him after the last anointing
 by Mary, a little before his death.*] *Newlin* and others
 suppose this to be the same woman, namely, *Mary
 Magdalene*. See his elegant sermon on the subject.

Page 12. line 6. *Is this the head that was decked,
 &c.*] See *Bishop Hall's Contemplations*, and *Puddi-
 combe's Sermons*, p. 107—110.

Page 20. line 4. *Support an institution which by the
 blessing of heaven.*] The author begs leave to conclude
 these few notes, with the following extract from the
 printed account of the *Magdalen Charity* for the pre-
 sent year, which he doubts not will have its due effect
 on every reflecting mind, and every compassionate
 heart.

Admissions and Discharges from the first Institution,
 August 10, 1758, to January 2, 1794.

Admis.		Disch.
2926	Reconciled to friends, placed in ser- vice, or other reputable occupa- tions. - - - - -	1915
	Lunatic, fits, or incurable disorders.	98
	Dead. - - - - -	59
	Discharged at their own request. -	369
	Discharged for improper behaviour.	413
		2854
	In the house, Jan. 2, 1794. -	72
2926		2926 " Of

NOTES, &c.

“Of the number *reconciled to friends, or placed in service, &c.* some undoubtedly have relapsed into their former errors; but many, who have left the house at their own request, have since behaved well; and several of those discharged for improper behaviour in the house have, to the certain knowledge of the Committee, never returned to evil courses. It may, therefore, be safely asserted, that TWO THIRDS of the whole number of women admitted, have thus been saved from perdition.”

“To justify the above assertion, great pains have been taken to trace out the present situation of all those women who left the house during the space of FOUR YEARS, from May 1786, to May 1790, the result of which accurate enquiry is now stated, viz.

Discharged in the
said *four years* of

every description	246	Now <i>behaving well.</i>	-	157
		Behaving ill.	-	74
		Insane in confinement.		4
		Dead.	-	1
		Situation unknown.	-	10
	246			246

*** “The women, when discharged from the house, are, for the most part, UNDER TWENTY YEARS
OF

NOTES, &c.

OF AGE! and it is an invariable rule, not to dismiss any woman (unless at her own desire, or for misconduct) without some means being provided, by which she may obtain a livelihood in an honest manner."

JUN 63
FINIS.

Lately published by the same Author.

1. *The good Samaritan.* A Sermon on Luke x. 36, 37. preached and published for the benefit of the French Refugee Clergy.
2. *The Prodigal Son.* A Sermon preached at High Wycombe, on New Year's Day, 1792.
3. *God manifest in the Flesh.* A Sermon on Christmas Day, 1791.

